1:Seligmann & Seligmann E-S (1907-1908) 1911
AX5 Vedda AX5

So wrote John Bailey in 1863 in a footnote to the paper in which his own observations are reported, and no one who knows the Veddas will disagree with him. Indeed, Bailey's paper is a remarkably careful and critical piece of work, concerning which all must agree with Nevill who recognised it as the first scientific account of the Veddas[1].

It was succeeded in 1881 by a summary by Virchow of what was then known of the Veddas, and measurements were given of a number of Vedda skulls. This paper was translated into English and published in 1886 in Vol. IX of the *Journal of the Ceylon Branch of the Royal Asiatic Society*. But no original detailed study of the sociology of the Veddas appeared until the extremely valuable observations of the late Hugh Nevill, to which we shall frequently refer, appeared in the *Taprobanian*, to be followed in 1893 by a magnificently illustrated work *Die Weddas von Ceylon und die sie umgebenden Völkerschaften*, published by the Doctors Paul and Fritz Sarasin, which however deals less fully with the sociology than with the physical anthropology of the Veddas[2].

Three articles by Dr L. Rutimeyer, published in 1903[3], describe the author's impressions of parties of Danigala and Henebedda Veddas who visited him at Bibile Rest House and review the then existing condition of our knowledge concerning the ethnology of the Veddas, finishing with a summary of the views expressed by the Sarasins concerning the relationship of the Veddas to other races.

As this volume will scarcely touch on physical anthropology we now give a short account of the chief physical characteristics

[1] *Taprobanian*, 1887, Vol. I, p. 178.

[2] It must not be thought, however, that the period from 1863 to 1893 was absolutely barren; Mr B. L. Hartshorne published a paper dealing with the village Veddas of Uva Bintenne in the *Fortnightly Review* in 1876, and papers on the Veddas continued to appear in the *Journal of the Ceylon Branch of the Royal Asiatic Society*. One paper, that by C. Stevens (*Proc. Roy. As. Soc. Ceylon Branch*, 1886), must be regarded as absolutely misleading, and the value of many of these communications is reduced by the absence of data concerning the origin and mode of collection of the information given. Thus in Volume VII, 1881, Mr Louis De Zoysa published a number of Vedda songs which would be of great value if a single word were said of when, how, or by whom they were collected. This literature will be found in a bibliography given by the Sarasins on p. 594 of their work.

[3] *Die Megalithenfrage in Ceylon*. Globus 1903.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

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342
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Plate II

Danigala Veddas on look-out rock

[facing p.16a]

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

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302
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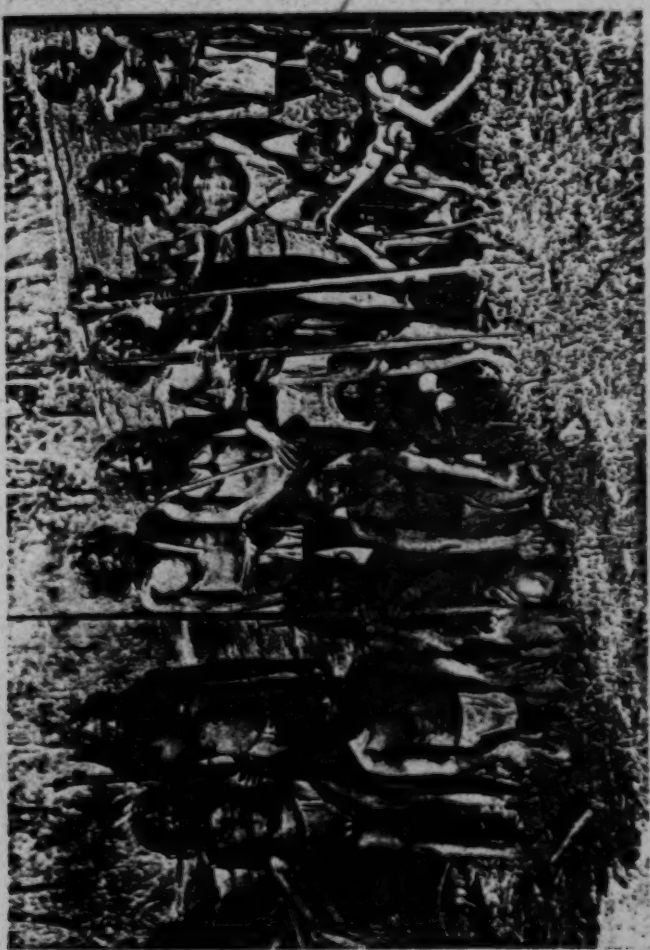
Plate III



Group of Veddas of Henebedda and Bingoda

[facing p.16 b]

Plate IV

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Perumale (Waliha), headman of the Rambukkan Veddas

[facing p. 16C]

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

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Plate V

Sita Wanniya of Hanebedde

[facing p. 164]

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

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Sita Wanniya of Hambantota

[facing p. 16 2]

Plate VII

142

Purumia, a Hanabedda youth

[facing p. 160]

1;Seligmann & Seligmann E-8 (1907-1908) 1911
AX8 Vedda AX8

of the purer Veddas in order that the reader may appreciate the bearing of what will be said in other parts of the book concerning the different groups of Veddas we visited.

The general appearance of the Veddas will be most readily appreciated by examining the photographs of pure, or nearly pure-blooded Veddas reproduced in Plates II and III. The first of these represents four men of Danigala and a half-breed boy. The oldest man is Kaira (1), the "patriarch" or senior of the Danigala group[1]. Of the three other men, his sons, the two in the foreground are Randu Wanniya (2), nearest to the pole supporting the hut, and Tuta (3). Plate III is a group of Henebedda Veddas, the relatively tall man with his hands hanging by his sides is the half-breed Appuhami (4), and the taller of the two men with axes over their shoulders, the Henebedda shaman[2], is also a half-breed. The man to the right of the shaman with bow and arrows in his hands is Kaira (5), the youth in front of him is Poromala (6), on whose left hand Tuta (7) kneels by the side of Kalua who is in the same position. The four men between Appuhami and the shaman all appear to be fairly typical Veddas; the man next to Appuhami is Poromala of Bingoda, upon whose right stand Handuna (8) and Randu Wanniya (9).

In stature the Veddas are short: the Sarasins measured 24 men of the "Central Vedda district" whom they considered pure-blooded and obtained an average of 1·553 mtr. (60¾ inches) with a minimum of 1·460 mtr. (57½ inches) and a maximum of 1·600 mtr. (63 inches). There was only one man of 1·600 mm. and 20 of the 24 men measured were below 1·575 mtr. (62 inches). Eleven Vedda women of the same district gave an average

[1] Two larger photographs of this man as he appeared some 15 years ago are given by the Sarasins (Plate VII, figure 10), who consider him a "tolerably pure-blooded Vedda." The numbers in brackets refer to the genealogy on p. 60.

[2] Shaman is the title which the Tungus give to their "spirit-conjurors." In *Hideous Javanese* (1903) it is said that the terms shaman and shamanism "are applied in modern times to superstitions of the kind that connects itself with exorcism and 'devil-dancing' as their most prominent characteristic.....The characteristic of shamanism is the existence of certain soothsayers or medicine-men, who profess a special art of dealing with the mischievous spirits who are supposed to produce illness and other calamities, and who invoke these spirits and ascertain the means of appeasing them in trance produced by fantastic ceremonies and convulsive dancings."

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

height of 1·433 mtr. (56½ inches) with a minimum of 1·355 mtr. (53⅜ inches) and a maximum of 1·500 mtr. (59 inches). The median of the men was 1·545 mtr. (60¾ inches), that of the women 1·435 mtr. (56½ inches). Although Veddas do not become unduly fat they have, when well nourished, sturdy rather than slight figures, and a few of the older men may present rather prominent abdomens. The hair is wavy, sometimes almost curly, and in old age not rarely turns white. There is little hair upon the bodies of the purer Veddas and the growth of hair upon the face can best be described as slight or moderate, usually consisting of a rather thin moustache and sparse goatee beard.

The skin of the Veddas varies enormously, that of the face being generally somewhat lighter than that of the skin of the chest. But apart from these minor variations, the skin colour of any series of individuals will be found to vary from a deep brown-black, through various shades of bronze, in some of which a definite reddish tone can be detected, to a colour which can only be called yellowish-brown. A medium brown-black is perhaps the commonest, but apart from the darkest brown-black every colour, even the lightest, occurs in individuals whose general appearance suggests that they are pure-, or almost pure-blooded Veddas, and we have no doubt that the bronze shades occur quite as often among pure-blooded Veddas as among the less pure. Indeed our experience suggests that the occurrence of a skin colour of the darker shades of brown-black may be taken as evidence of miscegenation. The eyes are always dark brown. The head is long and narrow, the Sarasins give the average cephalic index of 17 male skulls as 70·5 (minimum 64·9 and maximum 75·9, median 71). The length-height index of the same skulls is 73 (minimum 65·4, maximum 79, median 73·4). Generally the face is long rather than broad, but in this respect there is considerable variation. Twelve skulls gave an average facial index of 88·2 (minimum 77·2, maximum 99·2, median 88·5), but ten of the skulls were over 85, the two lowest both giving an index of about 77.

The brow ridges are well marked so that the eyes appear deeply set or even sunken. The chin is somewhat pointed and

[cannot should be m.; see p. 16. - Anat Ed]

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

is rarely prominent. The lips, though well developed, are not tumid (except sometimes in the young); sometimes the mouth is rather flat. This when accompanied by moderately prominent cheek bones gives some faces an expression of considerable energy. The jaw is not prognathous, the nostrils are moderately broad, the root of the nose is depressed but never flattened to any considerable degree. The average of the nasal indices of 17 skulls gave the figure 52·7 (minimum 43·3, maximum 62·2, median 52·3), which is just short of the index (53) at which platyrrhiny is commonly assumed to begin. Nevertheless we believe that the Veddas may more fairly be classed as mesorrhine than platyrrhine, for certainly the impression made on us by the living was that they were not specially broad-nosed. The capacity of the 18 male skulls described by the Sarasins varies from 1012 to 1502 c.c. with an average of 1278 c.c.: none of the three female Vedda skulls from the inner Vedda district have a capacity of less than 1150 c.c., though there is a skull of an adult Vedda woman in the Museum of the Royal College of Surgeons with a capacity of only 960 c.c.

Summing up the physical characters to which we have briefly referred we may define the Veddas as a short, wavy-haired, dolichocephalic race, with moderately long faces and moderately broad noses. Expressing the results of measurements taken by the Sarasins we may say that chamaeprosopes and leptoprosopes occur in about equal numbers, and that the Veddas are mesorrhine or present a low grade of platyrrhiny.

The latest Vedda literature of any importance is a volume published by the Sarasins which records the work they did in Ceylon during 1907 when they established the existence of a stone age upon the island. This fact had not been realised before, though two naturalists, Mr E. E. Green and Mr J. Pole, both old residents, had already collected and recognised as artifacts the quartz implements which were the typical product of the stone age in Ceylon, and which, as pointed out by the Sarasins, are most reasonably to be attributed to the Veddas. A number of rock shelters were explored; these were situated at Kataragam in the south of the island where no Veddas now exist, and in other parts of Uva, in the present Vedda country.

[Kataragam, see p. xx. – Analyst]

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

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Fig. 1. Rough shelter on the Danigala rock dome

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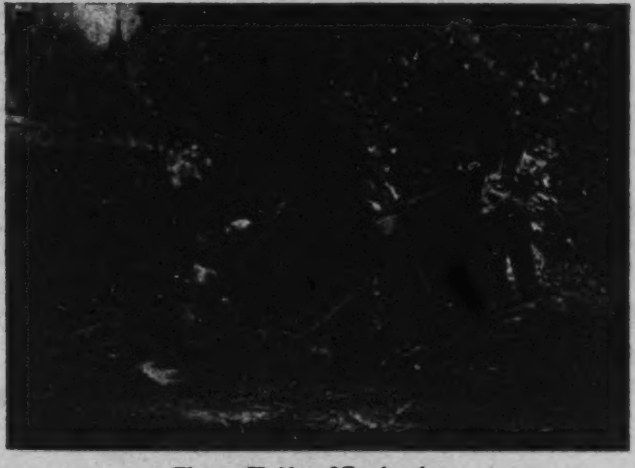

Fig. 2. Veddas of Bandaraduwa

[facing p. 38]

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

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Women and girls of Sitala Wanniya

[facing p. 44]

1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

a surplus to barter with the Moormen on their annual visit, or to take into the nearest Sinhalese village to exchange for iron, cloth, pots and occasional rice and coconuts.

Plate XIII represents the women of this group, the plates on which the men were photographed were accidentally destroyed shortly after we left Sitala Wanniya. Handuna whose height was 1·530 mm.[1] (60¼ inches) looked a typical Vedda; Vela who was two inches taller also had a Vedda physiognomy though his appearance was not so typical; Kaira and Pema both looked as though they were of mixed blood, and Nila, height 1·555 mm.[1] (61¼ inches), shown in Plate LV, would certainly not be taken for a Vedda at all.

Neither the assurance of a regular supply of food, nor the apathy produced by gradual starvation, had caused them to neglect their old ceremonies, and we found that once these people had overcome their shyness they were communicative, extremely courteous and merry. When the men understood they were free to come to our camp whenever they liked and that areca nut and betel leaves were always ready for them, they granted us the same freedom of their own cave, only stipulating that we should never allow our servants to go near it.

When they first led us to their cave we noticed that they stopped and shouted when about a quarter of a mile distant and did not proceed until an answering shout was heard. This they said was their custom and was equally observed whether they were accompanied by strangers or not. The place at which they stopped was their usual dancing ground as well as the spot on which pedlars were received and barter carried on, for strangers were never allowed to approach their caves or see their women.

Galmede. A family of Veddas of the Galmede group, seen at Godatalawa, consisted of ten persons who had left their old home in the Nuwaragala Hills, and who appeared to be moderately pure-blooded. The old man of the community proved a good informant, remembering a considerable number of old customs and invocations, but he was not a shaman, and as there was not one in the community most of the customs had fallen into desuetude. The members of this community were living on a very poor chena and, when we saw them, were in great difficulties as

[1] [Errata; see p. xx. — Ed.]

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

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Fig. 1. Men of mixed Sinhalese and Vedda blood from the neighbourhood of Maha Oya.

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Fig 2. Women of Omuni

[facing p. 46]

1 Seligmann & Seligmann 2·8 (1907-1908) 1911
AX8 Vedda AX8

months previously to wander into Tamankaduwa where they hoped to get yams and perhaps some game. A number of women left the village immediately after our arrival, explaining that if they did not go and find some yams they and their children would get nothing to eat that night. Some of the men possessed bows and arrows but game was scarce, and their living was obviously precarious, yams, monitor lizards, honey and berries forming their staple diet. Fowls were kept and were taken down to the road (10 miles distant) to sell. Like all Veddas they possessed dogs, invaluable to them in catching monitor lizards when there is no bigger game to hunt, and their care for them was shown by a small shelter which they had b[illegible] in order to shade a bitch with a litter of puppies.

In physical characters these Veddas somewhat resembled the neighbouring Sinhalese, but were less stoutly built; this appearance may however in part have been due to malnutrition. Their headman is a short, well-nourished, exceedingly active and intelligent individual, whose only Vedda characteristic is his short stature. Plate XIV, figure 2, represents a number of Omuni women.

Unuwatura Bubula. The position of the Unuwatura Bubula Veddas is extremely difficult to understand, they occupy two small groups of huts (one of which is shown in Plate XV, figure 1) a little distance from the huts of some peasant Sinhalese. They formerly lived at Mudugala and have doubtless been in close contact with the Sinhalese for many generations, but whether they are the remains of village Vedda settlements or are settled wild Veddas cannot be stated with certainty, though the latter seems more probable. It must be explained that though this community has mixed much with the Sinhalese and has doubtless been much influenced by them, they have their own shamans and they perform their own rites quite apart from their Sinhalese neighbours. Unfortunately the shaman of these people who knew most about the customs and rites of this community was ill, having overtaxed his strength at the first ceremony performed for us, and was not able to talk much, but he was present at most of our conversations and was thus a check on the younger man, but for the reason indicated many

[i.e., Veddas of Omuni.—Analyst]

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

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Fig. 1. Vedda settlement at Unwesawa Bubula

Fig. 2. Village Veddas of Dambani

[Facing p. 48]

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

and "tame" Veddas, and to come to more recent times, there is evidence that a hundred years ago there were organized communities of house-building Veddas, while certain Veddas received grants of land from the Sinhalese kings, and on these lived as definite village communities until quite recently, probably till within the last half century.

Village Veddas of Uva Bintenne.

Dambani. The present community of Dambani, in the jungle between Kallodi and Alutnuwara, may serve as an example of a village Vedda community. Some twenty families living in tolerably built houses keep buffaloes and cultivate chena, the latter being big enough not only to supply their own wants, but to permit of a lively trade with Sinhalese traders. These Dambani folk have been known to the Arachi of Belligala as a flourishing community in the same social condition for the last thirty years, and he states that they were in this condition in his father's time. A short visit was sufficient to show that here was a community which, though it had lost many Vedda beliefs, still retained others, and was so strong and independent that there was little likelihood of its immediate fusion with the surrounding population. Physically these people (Plate XV, figure 2), though somewhat darker and often of a stouter build than the Danigala Veddas, could not be mistaken for Sinhalese. The Dambani people are unfortunately "show" Veddas, that is to say, people who have been sent for so often by white visitors that they have learnt certain tricks, which they show off directly they see a European, and so constantly demand presents that serious work with them is an impossibility.

A positive advantage which has, however, arisen from this condition, is that these folk have kept up the remains of the so-called Vedda language. The headman in whose district these Veddas are situated is largely responsible for this, for he always speaks to them in their own dialect in harsh tones. He is an extremely kind old man, and answers definite questions perfectly truthfully, yet like so many Sinhalese, he generally says only what he thinks is expected of him, hence, the belief in the fierce sullen ways of the Veddas and their inability to laugh has been

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

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[854]

Fig. 1. Men of Yakure

Fig. 2. Veddas of Ulpota

[Facing p. 56]

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

men explained that though the ceremonies themselves might be performed anywhere the women would not come to our camp, so the dances must take place at the usual dancing ground in the jungle. The day after hearing the phonograph at our camp, the men came to us to request that we should take it to the cave as they had told their wives about it, and they all wanted to hear it too. From these examples the position of Vedda women will be understood.

Writing in 1887 Nevill notices a similar state. "As a rule, among the purer Veddas, the younger women are rigorously excluded or rather protected from contact with strangers. They occupy, however, an honourable and free position in the society of their relations. I only once saw the good-looking girls of the pure Vedda family. My guide was then ahead of our party with me, and abruptly, without explanation further than the word 'my house,' dived into the forest, beckoning me to follow. We had only gone a few hundred yards from the path, when we reached a glade with a little shed. Here a party of girls and women and children were collected, and at sight of us the younger women began to slip away into the woods, but at a word from my guide stopped. They then advanced and one by one stepped up to me with graceful courtesy, each making a Sinhalese bow with both hands when quite close to me, and then stepped aside, with or without a few words of simple welcome. There was no haste or reluctance, nor any approach to curiosity shown. I stopped talking with some of the elder women for a short time, and then went on. Three or four of the women had most exquisite figures, like statues of Psyche, and a clear brown skin. They were bare to the waist, and from the knees down. I never saw Vaedda women at all comparable to these, and then only did I realise the stories I had heard from Sinhalese, of the former great beauty of the Vaedda women. On our return, the clan met us by official appointment; but these girls, and one equally statuesque young mother, were conspicuously absent, and I saw it was understood I should regard my interview as a confidential honour, intentionally arranged to make me feel I was personally trusted and distinguished.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

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Plate LV

Nila holding bow while reciting invocation No. XXIII. When the name of the *yaka* causing the illness is spoken the bow swings to and fro

[facing p. 290]

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

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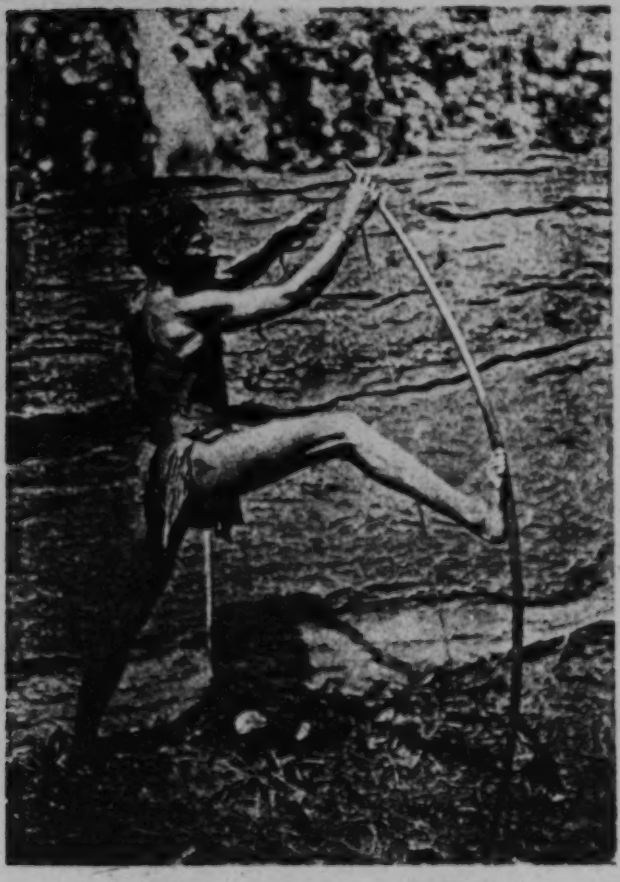

Handuna of Henebedda stringing his bow

[facing p. 326 a]

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

101 We found that the Coast Veddas spoke of themselves as
103 Verdas and said that long ago their fathers came from inland.
191 They all speak Tamil, but some assert that they still know, and at times use among themselves, their old Vedda language, but when we asked the men who made this statement to speak in their ancestral dialect they spoke Sinhalese[1]. Besides this a few of the older men know the names of some of the Vedda marugé, while others are able to trace their descent to them.

142 The Coast Vedda is darker, taller and more stoutly built than the true Veddas. In fact they generally resemble low caste Tamils, yet in almost every settlement there are one or two men shorter than their comrades and presenting an almost typical Vedda caste of countenance. The women are all much [291] bigger than true Vedda women and would pass for Tamils, after whose fashion they dress.

Plate LXVIII, figs. 1 and 2, represent Verdas from settlements to the north of Kalkudah.

241 The Verdas build comfortable huts in small clearings, usually
342 within a mile of the sea; they cultivate maize and pumpkins and other easily grown crops round their houses and in patches of clearing in the surrounding jungle.

415 They have plenty of pots and baskets and also possess drums
534 and fishing gear, so that their mode of life differs but little from
621 that of the poor and low caste Tamils who are their neighbours. One, two, or more rarely, three houses stand in each clearing, and it seems that the people living in each clearing are closely related by blood or connected by marriage.

361 The chief Verda settlements north of Batticaloa are Pellan-
505 chenai near Kalkudah 20 miles from Batticaloa and at Varkanari some 10 miles north of Kalkudah on the far side of the river which is crossed by a ferry at Valarchchenai. At Panichchenkeni some 14 miles further north is another ferry, where the local Verdas act as ferrymen, while there are two other Verda settlements some three miles beyond the ferry at sites called Vellaiade and Kandaladi respectively.

[1] Nevill (loc. cit.) noticed the same state of affairs, he said "Only the old men speak what they call Vaedda, which is pure but quaint Sinhalese with a Vaedda accent, as a rule, though mixed with some words characteristic of true Vaeddas."

Plate LXVIII

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Fig. 1. Coast Veddas.

[534
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Fig. 2. Coast Veddas of Vakarai

[facing p. 332a]

2: Bailey G-5 (ca. 1854) 1863
AX5 Vedda AX5

those only who are the most barbarous, who have preserved in all essentials their isolation from other races intact, that we must expect to find the most marked peculiarities.

The term Veddah—or Weddah—in itself, indicates no particular race. It simply means "a hunter", and is, in India, applied to aboriginal or barbarous tribes generally.*

In this sense, a great portion of the population of the eastern parts of Ceylon appears, at some period or another, to have been so called. There are still extensive districts known as "Weddirata", or the country of the Veddahs, the inhabitants of which, although they are, owing to the remoteness of their situation, less civilized than the bulk of the people of the island, are not Veddahs, but Singhalese, in kindred, religion, and customs.

It is highly probable that the people of these remote districts and of others, where Veddah descent is still claimed, are more directly derived from the race which originally stocked the island than those who inhabit such parts of it as were more accessible to the settlers from Continental India, who, in process of time superseded the aborigines.†

But the people distinguished in Ceylon, by the name of Veddahs—wholly distinct, as I have said, even from those who, though now Singhalese, yet describe themselves as descended from Veddah ancestors, are to be found in the districts of Batti-

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* Weddá (Singhalese) an archer; some trace it to Bedda (Jungle). Introduction to Alwis' Sidath Sangarawa.

Vedán (Tamil), a hunter—one who lives in the woods; a name given to rude tribes, aborigines in the Indian peninsula. Vedan (Tamil), corruptly Vaidan, Veddah, also Beddah, or Weden—a hunter, a fowler; a name given to wild tribes, inhabiting the hills and forests of the south of India almost in a state of nature—probably the aboriginal race of the peninsula. Prof. Wilson's *Glossary of Revenue and Judicial Terms*. The word Veddah is still used in Ceylon as a hunter, and so applied to persons, not "Veddah" in the limited sense of the word.

† The Weddirates were, under the native government, exempted from all service save military—the most honourable; and rendered tribute to the king, of beeswax, dried flesh, and honey, which was continued for some time after we obtained possession of the Kandyan provinces. But the inhabitants of these districts marry and associate with those of the adjoining districts, and are apparently the same people. There may exist some ethnical difference; indeed, I think even an unscientific eye can detect a difference in the appearance, not only of these people, but of the Wanniahs of the northern and central parts of Ceylon, when compared with the ordinary natives. I have tried to obtain skulls of the different races, of which there are many in the island, viz., Tamils, Moors, Singhalese of the low country and of the Kandyan provinces, the people of the Weddirates—Wanniahs of Newerakalawiya and Batticalas—Mookwas of the north-west and east provinces, Malays, Goorowas, Rhodias, etc., but it is most difficult to obtain them. The subject may be worthy of the attention of the Ethnological Society, though beside the object of this paper.

2: Bailey G-5 (ca. 1854) 1863
AX5 Vedda AX5

I shall say nothing, for they have long associated, although they have not yet intermarried, with the neighbouring Singhalese. The former resemble those of Nilgala. If they are less wild, it is but a shade less wild, almost too slight to be called more civilised. They, in like manner, are distributed in small tribes or families. They live in huts formed of boughs and bark, not so much from any advance in civilization, as from the dearth of rock caves, which abound in Nilgala; but they, too, become Troglodytes in wet weather. They cultivate small patches of chena,* but their chief source of livelihood is the produce of the chase, and honey; and they move about from forest to forest, guided by the blossoming of the flowers, in search of bees and game. Their number in 1856 was 364, but some of these even were much more wild than others.

Both Nilgala and Bintenne Veddahs regard, for each tribe, particular tracts of country as their own, and are, as Knox tells us, careful not to trespass over each other's bounds, and they observe the custom, still prevalent among Kandyans, which entitles the lord of the soil to a portion of the game killed upon it.†

In my description of the wild Veddahs of Nilgala, and those of Bintenne, it is well to bear in mind that, though they are not fifty miles apart, there is no communication whatever between them. No individual Veddah of the one district ever saw one of the other. They are entirely distinct; but distinct only in geographical position. They have inherited the same customs, superstitions, names, and dialect.‡

In appearance, the Veddahs differ materially from the Singhalese. They are smaller in every respect, and rather darker, or, more properly, more dusky in complexion. They are short, slightly built, yet very active. Though far from being muscular, their limbs are firmly knit together, and they are athletic and capable of enduring great fatigue. Though spare, they are generally in very fair condition, and look more healthy than many of the Singhalese in the adjoining districts.§

The tallest Veddah I ever saw, a man so towering above his

* A "chéna" is a patch of ground cleared from the forest for cultivation. The jungle is burnt down, a crop taken off, and then suffered to grow up again. It is recleared again after intervals of from five to ten years.

† This custom is called gang-gátó, lit. village hind leg; "gama" would be better translated "township", as it signifies a tract of ground within certain limits. The lord of the soil claims the "hind leg" of any deer, etc., killed within his bounds.

‡ The Veddahs of the Badulla Bintenne appear a distinct sept; those of Nilgala are connected with a Veddah family living just across the Batticaloa boundary, close to which their country lies.

§ I use the term "Singhalese" and "Kandyan" in distinction from "Veddah."

2:Bailey G-5 (ca. 1854) 1863
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follows, that, till I measured him, I believed him to be not merely comparatively a tall man, was only five feet three inches in height. He was a Veddah of Bintenne, and much more civilised in his life than the rest of the wild tribes there. The shortest man I have measured was four feet one inch. I should say that of men, the ordinary height is from four feet six to five feet one inch, and of women from four feet four to four feet eight inches.*

Their features are tolerably regular. The eyes are good, and often full. The nose is generally well shaped, though inclining to be flat; the nostrils wide. The mouth sometimes large, and the lips firm, but rather thick. The beard is short and scant. The hair of the head which is not curly falls in rusty, tangled masses about the face, making the head appear out of all proportion to the lean body, and this leads those who are not close observers to describe the Veddahs as large-headed. Tennent notices this and remarks how perfectly the description of the Beseda, in the tract *De moribus Brachmanorum*, applies to the Veddahs of the present day. "Pigmies" indeed they are, "stunted and with unshorn dishevelled locks"—but the term *μεγαλοκέφαλα* is not appropriate to them; for in point of fact, their heads are remarkably small.† One of their skulls, sent to England by me some years ago, through my friend Mr. Thwaites, the able Director of the Royal Botanic Gardens of Ceylon, to be submitted to the Society, was pronounced to be, in general capacity, smaller than the smallest negro, native Australian, or Esquimaux.‡ But their wild shaggy hair gives such an appearance of undue size to the head that it might well mislead the travellers from Thebes in the fifth and Tennent in the nineteenth century.

When quite in repose, the features of the Veddahs wear a vacant and melancholy expression, which is almost painful to look upon. In speaking to them, I have observed, in some, considerable shrewd-

* In a list of heights of Veddahs taken lately at my request, I find two Veddahs measuring five feet three inches, and one five feet three inches and four-tenths; but, if these measurements are perfectly accurate, this is much above the average height. Of fourteen Veddahs of Bintenne, lately measured for me, the tallest was five feet three inches and four-tenths, the shortest four feet six inches and a quarter; the average five feet and half an inch. Of twelve women, the tallest was five feet two inches and a half, the shortest four feet four inches and a half; the average four feet nine inches.

† *Vide* the whole passage quoted by Tennent, vol. ii, part ix, chap. iii, note at page 430, 2nd edition, but especially the following: "*εἰσὶ δὲ καὶ οἱ Βεσσάδες ὑπερφυᾶ, σκληρὰ, μεγαλοκέφαλα, ἄκαρτα, καὶ ἀγελήτριχα.*"

‡ It was considered to be that of a female between twenty-two and twenty-eight years of age. The skull came from Nilgala, and was the smallest skull ever measured by Mr. Busk.

2: Bailey G-5 (ca. 1854) 1863
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ness; in others, that perplexed manner common in people of weak intellect. The women appear sharper and quicker than the men, unless it be that they have less *mauvais honte*, and acquit themselves better before company, but they are the most ordinary specimens of the sex I ever saw.*

The Veddahs bear a very striking resemblance to each other—both in feature and expression. And this is especially remarkable among those of Nilgala, who have preserved their ancient customs more completely than their brethren of Bintenne, who live in a less secluded country, have been able to do.

Their clothing—so to speak—is the most scanty conceivable. A scrap of dirty cloth, scarcely larger than the paper on which I write, supported in front by a string round the waist, being a complete Veddah suit for male or female; for the rag that does duty for crinoline, is scarcely less diminutive than that which represents the male garmenta†. Indeed, almost the only difference in the costume of the men and women is, that the latter have their ears pierced, and wear in the lobes round studs of ivory.

Neither sex is remarkable for personal cleanliness, and with their rugged unkempt locks half obscuring their features, the Veddahs certainly realize all one's preconceived notions of the most barbarous savages.

Knox's picture of "a Vadda, or Wild Man" is a fancy portrait, and decidedly flattering. They do not "tye their hair on their crowns in a bunch", nor do they indulge in nearly so much drapery or beard as is worn by that stout well-to-do-looking gentleman, who is placidly smoking an imaginary pipe, for smoking is a luxury at which the Veddahs have not yet arrived. The contrast between Knox's idea of the wild men, and their actual appearance, is amusing.

When brought in from their forests to be "looked at," they huddle themselves together like a herd of wild and timid animals driven into a corner from which there is no escape. Attract their attention by a present of rice or cloth, and in an instant they become like eager children, scrambling for a new toy,—forget the presence of strangers, and intent only on what is before them, jostle each other, clamouring for a fair division of the spoil, and complaining loudly against those of their companions whom they suspect of having got more than their share of the good things.

But it is not fair to judge of them when so utterly out of their

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* I saw some of them display the liveliest curiosity at the sight of their "white sisters", two remarkably good specimens of whom found their way to Nilgala in 1857.

† Formerly the matting-like bark of the "Riti tree" (*antiaris innoxia*, or *A. saccadora*) supplied the place of cloth; and bags made of this fibrous bark are still used by the Singhalese for carrying rice, etc.

2:Bailey G-5 (ca. 1854) 1863
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it is only because, after repeated and careful inquiry, I cannot establish the fact of such a marriage now actually existing, that I am inclined to consider that it is becoming obsolete. But I should be almost justified as describing it as an existing custom, for many of the young men are the offspring of such connections. The practice is spoken of by them in the present tense, and alluded to as a matter of course, without the smallest repugnance.*

Amongst the Bintenne Veddahs, then, it may be said to have been, for perhaps two generations or so, extinct. Amongst those of Nilgala it is, at most, only becoming so. And it has, undoubtedly, been the custom among both from time immemorial. Utterly revolting as it is to us, we must remember that with them it was a custom sanctioned by the practice of ages. It is not the consequence of a "poor community," nor the growth of mere barbarism. If it were, the elder sister would be equally sought after; if it were, polygamy in all its forms would be found among them. There would, in fact, be no restraint.†

I have before described the short stature of the Veddahs—their weak and vacant expression, their striking resemblance to each other, characteristics much more marked upon the Veddahs of Nilgala than those of Bintenne. The practice I have just noticed is quite sufficient to account for these.

It might naturally be supposed that such marriages would produce, besides a stunted growth, insanity, idiocy, and epilepsy. But I find few traces of these maladies. Madness rarely occurs, idiocy still less frequently; though dogged stupidity is not at all uncommon amongst them.‡ But in other respects the injurious effects of this custom would seem to be plainly discernible. The

* I am not surprised that Tennent should be ignorant of this custom. It is a most difficult task to obtain intelligible answers to the commonest questions from these ignorant creatures; and unless a clue to some subject is accidentally found, the inquirer would learn little. There are practices as revolting, though not so peculiar, among some of the Indian tribes.

† It is curious that the only trace I can find of anything approaching to a belief in retributive justice is a tradition of a man, whose name even has been preserved, and whose family still exists, who, they say, was eaten by worms for having exceeded the authorized limit, and formed connections with his elder sisters and aunts. By whom this punishment was inflicted they do not pretend to say; but the painful death they regard as the direct consequence of his incest.

‡ Madness is by no means common among them. They believe if one man curse another, the man who is cursed becomes mad. This is evidently the same superstition as is common among the Singhalese, and known as the "Kata waha," "the evil mouth," or "poison of the mouth," equivalent to the prevalent faith in the "Ess waha," "the evil eye," or "poison of the eye." Burton, in his *El Medinah Mecca*, says, "the national type has been preserved by systematic intermarriages. No evil results are anticipated from the union of first cousins; and the experience of ages and of a nation may be trusted."

4: Lewis N-5 (ca. 1906-1918) 1919
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174 effectual so long as there were no influences to weaken it, but when once a preponderating force came to surround these clans, their chance of survival was small, and to prevent individual extinction amalgamation presented the path of minimum resistance.

The effect of this amalgamation was to break down the primitive methods, and concurrently to infuse new blood, and with it to stay, or lessen, the forces that were weakening an already over-inbred stock.

101 161 If we refer to certain statistics, as recently as 1840 we find that a rough enumeration of the so-called Rock-Veddas disclosed that only thirty families in Bintenna then existed.

Since then the increase of civilized races pressed with yearly greater insistence, till we are forced to conclude that the primitive Vedda is now no more, or nearly so.

● 142 In my Paper read at the meeting of the Ceylon Branch of the Royal Asiatic Society on September 19, 1914, I have described the features of the Vedda family I found at Setawa, but I venture here to repeat it for easy reference.

The man Dissan Hamy is about 5 ft. 10 in. in height, thin, small round the chest, with rather short arms, slender legs, with hardly any calf development. He does not know his age. His head is small, with small dark-brown beady eyes [302a] set far back in their sockets. His hair is short, not tied in a knot, staring, and frizzy. His younger brother is shorter in stature, but with the same character of hair on the head. The elder has short, scanty, and bristly moustaches, but in both brothers there is a marked scarcity of hair on the face and body. Dissan Hamy's two sisters are both of normal height, and dress like the other women of the country. They are about 5 ft. 3 in. in height, with slender limbs. Both women are mothers, and both indicated the small breast development that appears to be characteristic of women residing [302 854] in the arid parts of the country I explored. In both women the hair is short and frizzy. Their infants had shaved heads.

I remarked that the skin of Dissan Hamy's body is darker than that of the other members of the family. The nose is strongly formed, with thin dilated nostrils. The mouth is rather wide, with lips of no unusual thickness.

5: Spittel D-5 (ca. 1920) 1945 . AX5 Vedda AX5

PREFACE TO THE FIRST EDITION

THERE is little of hunting in these pages, much of the forest-folk and their ways. I have purposely refrained, except in one section, from introducing incidents of sport—of which, truth to tell, I have had small share—into a narrative primarily designed to describe the more human and homely aspects of jungle life, especially where as it concerns the Veddas—the last remnant of Ceylon's aboriginal race.

Regarding the origin of the Veddas, I incline to the view that they are an off-shoot of one of the wild, autochthonous tribes of India, who crossed over to Ceylon, in prehistoric times, when the two lands were one, and subsequently got cut off by the inroad of the sea. They appear to be very akin to the Gonds of India. Indeed, the description of a present day Gond might just as well apply to the Vedda :—" A man of small sturdy build, with piercing eyes and a free athletic carriage..... axe hitched on shoulder, bow and arrows in hand ".*

I must acknowledge help I have received from many friends. Apart from those to whom reference is made in foot-notes in the text I am indebted to Mr. F. Lewis for much valuable advice in the planning of some of our journeys ; to him and Mr. C. Drieberg I owe the botanical names of trees. Three of the trips described here were made in the company of Mr. Leigh Smith, to whom, I take this opportunity, of expressing my gratitude for much valuable help in the preparation of my manuscript for the press.

The pen and ink illustrations are by Mr. E. F. Van Dort.

Colombo

R. L. SPITTEL

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* " Rifle and Romance in the Indian Jungle ", by A. I. R. Glasfurd

5: Spittel D-5 (ca. 1920) 1945 AX5 Vedda AX5

123 We had hardly gained the base of the rock when we heard human voices and soon came up with three men and their dogs. One fellow [411 carried a gun, the others had axes hitched to their shoulders. They 412 were on their way to a devil dancing ceremony at a house of illness some miles away; but abandoning their project they accompanied us to their homes.

621 In a small clearing stood half a dozen leafy shelters. Outside one of [342] these, three women with infants at the breast were seated roasting small yellow flowers. The rest of their people were at work on a *chena** close [162] by. We summoned them and soon we had all the Veddas of the *Kosgaha* [164] *Ulpotta* before us—some six or eight men and about a dozen women and [146] children. They were a poor lot bearing the stigmata of malaria and framboesia. There was but one old man among them. The children were emaciated and languid.

144 Most of them showed strong traces of Tamil admixture, especially 177 the women; what poor ornaments they wore, their clothing, and even their very names were Tamil; and so were their predilections if the coy smiles one or two of them bestowed on the fine Tamil that accompanied us signified anything. There were at least three men, however, true to 142 Vedda type—short of stature, wild-eyed, with beardless face and upstanding frizzly hair.

411 They had no bows among them, except as playthings for the children, 524 but made us one as a memento and stained it with charcoal and *thimbiri* to give it the appearance of use.

342 The huts were fashioned of wattle and leaves, and thatched with dry 415 grass. Their domestic appointments comprised earthen pots, a wooden pestle and mortar, bark rope, and a deer skin or two.

262 Fruits, flowers, wild yams, honey, the flesh of animals, *kurrukhan*† 224 and maize formed their food. The meat they fancied most was that of the langur and monitor lizard which they hunted with the lazy mongrels 231 that loitered about. They eat abundantly and at any hour when food 264 is plentiful; but as a rule one good meal a day is all they expect; in 261 times of dearth they bear hunger stoically, chewing incessantly a few 415 varieties of bark they carry in pouches fashioned of cloth saturated with 221 melted wax (*itee reithee*). Partial nomads, they spend many months 222 of the year under trees and in caves. Where the *palu*, *veera*, *kong*, or *mora*‡ fruit is ripe, where the hives are, there they take their women and children, dogs, and chattels and go.

515 "How often do you bathe?" I asked one of them, the smell of their ring-wormed bodies suggesting little acquaintance with water.

"What bathing for us," he replied. "We fall into a stream once in a way and get out again; that is our bath. And we only do that when our stomachs are full. When we are hungry we don't care for anything; we can eat even a man then!"

804 In answer to the question how they measured distances and what constituted a mile, the reply was, "We walk till our legs hurt, then we [276] place our axes on the ground, sit down, take out our pouches, and chew a quid; that is our mile".

*A patch of forest cleared for cultivation

[137] †*Eleusine coracana*

‡*Minusops hexandra*, *Hemicyclia sepiaria*, *Schleichera trijuga*, *Nephelium longana*, respectively.

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A Vedda home of the Ulpotta. (Page 8)

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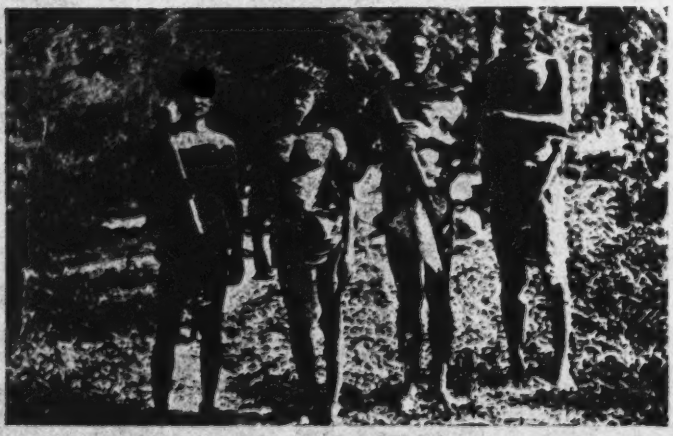

Veddas of Gunner's Quoin. The two to the left (Vela and Sinna) are the most typical. (Page 8)

[FACING p. 8]

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"Their homes, the shelter of the trees." (Page 9)

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Naida and his family. (Page 9)

[facing p. 9]

5: Spittel D-5 (ca. 1920) 1945 AX5 Vedda AX5

2. FOREST CHILDREN

621 THE village of Potuliyadda lies in the heart of the country of the Henebedde Veddas. We had hoped to take these people unawares in their homes some three miles away; but it was not to be; for a Vedda boy who had witnessed our arrival had forestalled us.

We were at lunch, when my friend, whose seat commanded a view of the jungle, quietly remarked, "Hullo; who are these? Veddas without a doubt."

142 157 [411] [622] Five men, armed with bows, arrows and axes, strode in single file under the leadership of a small one-eyed man, half of whose face was covered by an awful scar which puckered an eyeless socket, giving a touch of pathos to an otherwise harsh expression. Such was Poromola, chief of the Henebedde Veddas also called *Walaha* (bear) for obvious reasons. Then there was Handuna a fine type of wild man; though close on fifty his figure was well-knit, and this combined with his goatee beard and tousy head gave a strength and rugged dignity to his bearing. There were also a tall bearded man of forty, loquacious and sophisticated enough when you knew him; a lanky, slouching, beady-eyed fellow; a robust, curly-haired bumpkin; and lastly, the snub-nosed little mischief-maker to whom we owed the honour of this visit.

123 As the Veddas came up to us, they uttered some fierce jargon we did not understand. It was pretty obvious they were acting; and not caring to encourage them in this, I casually motioned them away. They retired mumbling. We recalled them later to find them in dudgeon, evidently not being used to such treatment. They stared mutely at us affecting not to understand a word of the Sinhalese in which I addressed them. I tried again and again, but not by the flicker of an eyelid did they signify comprehension. Civility and persuasion having failed, I tried the effect of candour, telling them that we were not gullible strangers and knew all about them. This also was without effect.

Opening Seligmann's book, which contained the portraits of these very Veddas taken ten years previously, we suited picture to prototype. They gazed uncritically with stolid intentness showing no surprise or enthusiasm. I asked them whether they remembered the author and his wife who had spent so much time with them and been so kind to them. One nodded, and the others' faces betrayed interest. Thus was the first barrier carried.

Gradually we won them over one by one; but despite our best efforts the conversation flagged. And we, tired of making all the advances simulated an indifference we far from felt, and took to our books.

"We are hungry," said Handuna after a while. "Will you not give us food?"

We could only offer them money, an almost useless thing to the Vedda. We had made the serious mistake of coming unprovided with a surplus of rice, betel, arecanut and tobacco; for the surest way to the heart of the Vedda is through his stomach. We

5: Spittel D-5 (ca. 1920) 1945 AX5 Vedda AX5

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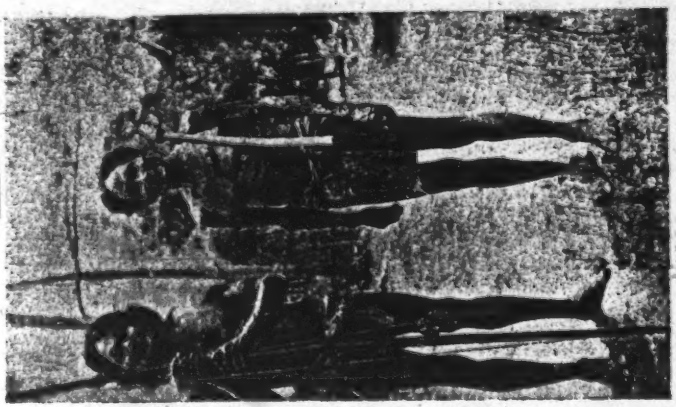
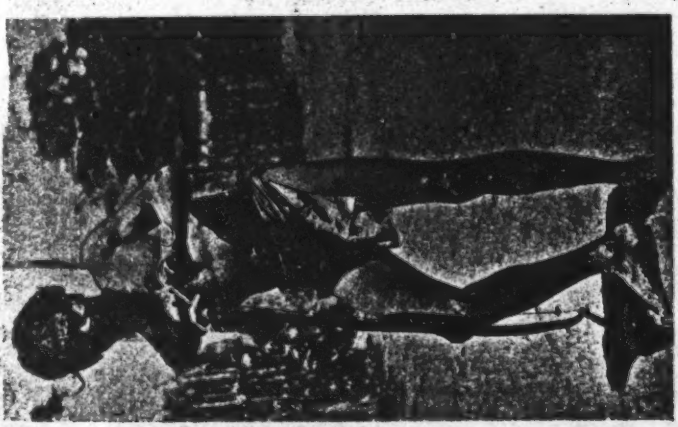


The best of the Hennebedde Veddas.—Poramola and Handuna (Page 16)



Handuna strings his bow (Page 16)

[facing p. 16]

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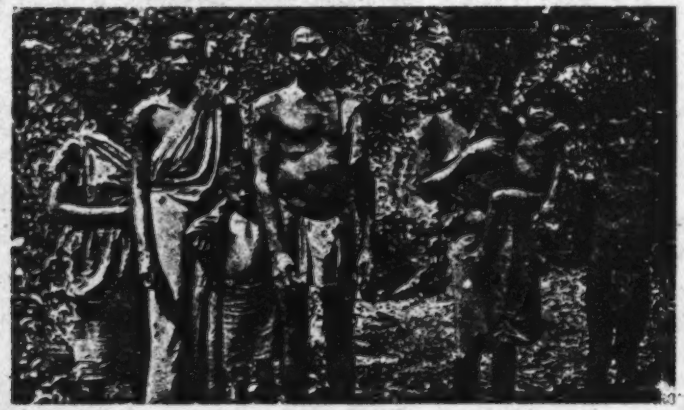

Handuna's household. (Page 18)

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Hennebedde Veddas (Page 16)

The iguana hunter. (Page 17)

[facing p. 17]

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"Sedate, wistful children." (Page 36)

[facing p. 36]

5: Spittel D-5 (ca. 1920) 1945 AX5 Vedda AX5

with men astride them, bows fitted with tridentate arrows, and all manner of cabalastic signs. Many an interesting discovery awaits here the spade of the antiquary.

How different is the appeal of ruins buried in the remote forest, in the setting with which Time and Nature have invested them, from those set out in the trim nudity of archaeologic display with tourist-ridden roads leading up to them.

Leaving Dolagalwella we turned up north, and soon entered the first of a series of great parklands we were now to traverse. These fine shooting grounds were probably centuries ago flourishing fields of paddy, fed by large artificial tanks, the crumbling embankments of which often outlie the glades. This is why, perhaps, the best game country in Ceylon to-day is to be found in the precincts of old kingdoms such as those of Polonnaruwa, Anuradhapura and Tissamaharama.

We had put up for the night on a river bed many miles from the nearest settlement, when, to our surprise, a man armed with bow and arrows walked into camp. Approaching us without the least diffidence, he tapped us familiarly on the chest and looked us up and down appraisingly, speaking an incomprehensible jargon. Kombua, he happened to be, a Vedda of Dambana, a score of miles away. He affected ignorance of Sinhalese, and maintained the farce all the time he was with us; but if we wanted evidence that he was imposter in this, we had it the next morning when our cook accidentally dropped an ember on him: "This devil wants to burn me," he said in excellent Sinhalese, taken off his guard. A picturesque fellow was old Kombua, spare, sparse-bearded and beady-eyed. From his gaping ear-holes dangled loosely doubled strings of white beads. In a small bundle knotted round his waist was his baggage, and let into his waist-string was a small axe. He was alertness itself as he guided us the following day. His deep-set eyes took in everything. The flick of a leaf would petrify him on the instant, often with foot uplifted like a startled retriever; the faintest hum and he would search aloft, for honey is food to the Vedda.

The glades teemed with nesting green-pigeons. From many a low bough we started a bird, to discover its clutch of white eggs showing through the meagre nest. I was manoeuvring to add a couple of imperial pigeons to our menu, when of a sudden there was a flutter at my elbow and a jungle hen floated away into the cover of the bordering scrub. I had but to turn my head to discover her mottled eggs in a charred stump. The twigs and creepers about the nest gave it just that air of negligence that was its sole concealment. I debated with my companion as to the freshness of our find. "Oh, they contain young ones right enough; just feel how heavy they are," he said taking an egg in his hand with an air of expertness that disguised a tender heart. I had no pretensions to such skill, but knowing that a jungle hen lays some six to a dozen eggs and seeing that here were only three, decided to rob them, and justifiably as it turned out when we enjoyed them with bacon the following morning.

Coming to a stream we heard, closer than we had ever done before, the melodious mocking of that elusive cuckoo, *cuculus micropterus*. I asked Kombua to show it to me. "He cannot be seen," was the confident assertion of a Sinhalese. The Vedda awaited a repetition of the note, then peered into the dense foliage of a tall tree and in a trice was pointing

5: Spittel D-5 (ca. 1920) 1945 AX5 Vedda AX5

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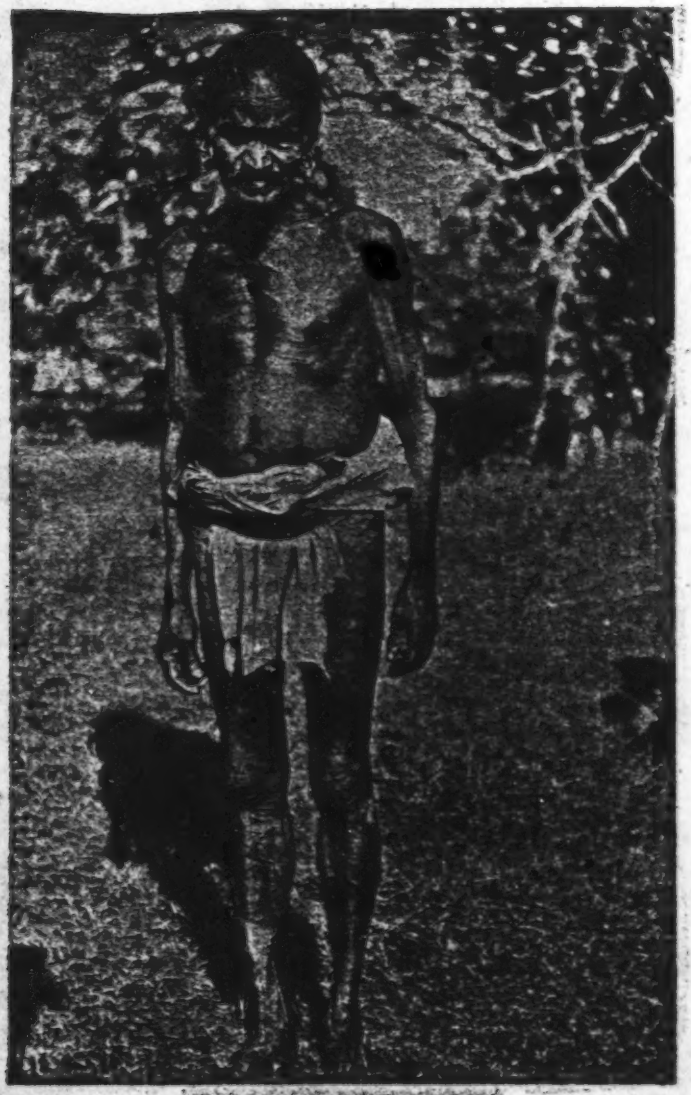

Kombas of Dambana. (Page 37)

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A Vedda girl of Dolagalwella (Page 33)

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Yakkure tank. (Page 39)

[FACING p. 38]

3. THE MARAWEETHIYA

Far or forgot to me is near,
Shadow and sunlight are the same;
The vanished gods to me appear
And one to me are shame and fame.

EMERSON

13 FROM Yakkure to Horiwila is six miles. The first part of the journey is through marsh; here the Mahaweli make a bend which all but encroaches on the path. The place is rank with vegetation. Tall grass thrives amidst sombre trees that stand apart, clothed out of all recognition in stoles of trailing mycania. The air is humid and oppressively still. One is glad to be rid of the swampy luxuriance with its strong suggestion of malaria.

Beyond a pleasant stretch of paddy, closer than we had ever seen it before, stood Gunner's Quoin. Tinkling cow-bells and the mournful cries of peafowl welcomed us to Horiwila.

361 144 The racial types we have passed, will repay review. Omuna, Dolagalwella and Kalukolu Eba were shifting *chena* settlements inhabited by Veddas with a large proportion of Sinhalese blood. Yakkure was a permanent village with the *chenas* apart; here the people called themselve Veddas but showed strong Tamil traits. The folk of Horiwila were not sure whether to call themselves Tamils or Veddas; while Manampitiya, beyond Horiwila, was a purely Tamil village. So does propinquity shape the type of Vedda, and forest penetration by the Sinhalese on the one hand and Tamils on the other, tend to obliterate the aboriginal race.

000 Decoyed by its beauty, we camped on a rock on the bund of the Horiwila tank, soon to learn that a stone exposed all day to the sun, was not the most desirable of camping places even at night. The stored heat radiating from the rock kept us awake till morning, and we rose quite unrefreshed for the good day's work before us, for to-day we would climb the Quoin, which, ever since we saw it across the marsh at Yakkure, beckoned us on. The Tamils of the place could only take us to the base of the hill; from there a Vedda of the Ulpotta must guide us. It was 115 quite an hour before we found him. I recognised him at once as Sinna an old friend; there were the bunions on his shoulder from carrying loads of lizards and yams, and there the hooked finger caused by a snake-bite when plucking a *kenava* comb from a creviced tree. A dwarf, with [N2 157] frizzly upstanding hair and wild eyes, and shy almost to timidity, Sinna had nothing of the sophisticated Vedda about him. He lived alone with [166] his small family at the end of the rock. The rest of his people had left when the *kurrukkan* crop failed: but Sinna remained to gather a precarious living from the scanty pickings of the field. We came on him searching for food in the forest.

The poor fellow was in great distress that morning, his favourite dog having been taken by a leopard the previous night. Hearing the animal's

5: Spittel D-5 (ca. 1920) 1945 AX5 Vedda AX5

Even a Vedda child should be able to pick its way through the jungle with no mark to guide it."

We had travelled thus a long while, and for all I knew had lost all trace of the Veddas, when we struck a stream where the foot-prints of a man and a dog were evident. Soon we were climbing up to Dhik-galge, to find, alas! that not only was it deserted, but that no Veddas had been near it for many a long day. The Veddas had lied to the Chetty!

The cave we found ourselves in was a magnificent one—long, spacious and open to the sky, with tall straight trees towering before it. Below, a stream babbled over rocks, making delightful bathing pools. Around, was the tenderest music of birds. It was a romantic spot, specially designed, as it were, by Nature for the jungle-dweller. The dome of the cave was covered with crude drawings. A broken pot had been put in a niche. There were fragments of filthy rag, a large cooking frame and dry leaves which had long previously been slept upon. The rocky floor was smooth in places where *kurrukkan* had been rubbed to flour with flat worn stones, and cupped where maize had been pounded. The *araichi* of Paragahakelle had spoken true. A handful of moss, peeping from a crevice, revealed, when disturbed, a couple of fledglings. Our first thought was that they were young swiftlets, left there to die by ruthless nest-hunters; but they flew too strongly for that; and soon, the piteous cries of the parent birds told us that we had inadvertently rifled a fly-catcher's nest.

It was mid-day, and, being very tired, we sat down to a meal; I to camp-pie and chocolate, the others to raw cassava. Our hunger abated, I reminded our guides that my offer of a reward still stood, and that he would get it, who brought me up with even one of those Veddas wherever he might be. Asking us to stay where we were, Meenemaruwa and the half-Vedda of Galmede vanished into the jungle.

The better part of an hour must have elapsed when we heard the latter calling to us excitedly. He said that Meenemaruwa was in hot pursuit of the Veddas who, to judge by their traces, were making away at great speed, evidently scared by the sight of my shoe-prints.

Following at a run, we eventually came upon them—a wild, swarthy group of two men and two boys, freighted with the spoils of the chase; each with his sackful of edible bird's nests, dried sambur meat and *bambara* honey; the leaders with two old muzzle-loaders. May the picture not fade. Suthubanda was there, and the youth Badapissa as our sleuths had told us. But the figure that arrested my fancy most was a wild, fiery-eyed, shaggy-haired fellow of twenty-five—an ebon Apollo. Gama he was called because he was born on a journey (*gamana*). To his waist was attached the inflated bladder of the sambur they had killed. Nor did his looks belie his character, for, even as we came up, he flared into foul-mouthed fury at a tired, inoffensive boy of their company.

They were delighted with the tobacco and betel we shared out to them, and gave us honey in return. Money they refused. When we asked them how it was that they had not been in Dhik-galge as they had said they were, their only answer was a hearty laugh!

It was hail and farewell! for the hour was past noon, and the Veddas had many miles to make before nightfall; so had we. But those shadows of the spangled forest were soon to call me again.

5: Spittel D-5 (ca. 1920) 1945 AX5 Vedda AX5

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Sathu Banda, Gama and their families. (Page 65)

[Facing p. 64]

2. VEDDA CHARACTERISTICS, RELIGION, AND SUPERSTITION

If 'tis not a true philosophy
That the spirit when set free,
Still lingers about its olden home,
In the flower and the tree,
It is very strange that our pulses thrill
At the sight of a voiceless thing,
And our hearts yearn so with tenderness
In the beautiful time of Spring.

N. P. WILLIS

244 181 [184] THE genuine Vedda is a quite incompetent agriculturist; that is a mark by which you may know him; and none are more so than the Veddas of Bingoda who can no more develop a *chena* than they can fly. They will make a fine beginning; valiantly fell trees and sow grain; but there it ends; whenever the mood seizes them they leave it all and go into the forest, and the wild animals wander in. This is why I consider the Veddas of Bingoda the most primitive I have met; better even than the classical Veddas of Henebedde and Danigala who are more of the agriculturist and less of the hunter.

221 222 177 Though these Veddas live close to Sinhalese settlements, they spend a large part of their time in the jungle. When the forests have much to give—as in January and February, the good yam months, and June and July, the honey and fruits months—the Veddas take their families and forsake their huts for caves and stream-beds; here to-day, there to-morrow. But in times of jungle impoverishment—March to May, and September to December—they remain near the village, where at a pinch they can beg a pittance of grain; but even then foraging parties frequently wander forth and return in a few days with honey, flesh and swiftlets' nests for barter.

144 142 [826] There is, almost certainly, no Vedda to-day without some trace of Sinhalese (or Tamil) blood in his veins; a reason why anthropometry is so often arid of results; still, one can usually tell a Vedda from a Sinhalese at a glance: The sparsity of hair on the Vedda's face is his outstanding characteristic, in marked contrast to the heavily bearded Sinhalese; add to this a darker complexion, a shorter stature, a greater reserve, simplicity, and apathy, and an easily aroused ferocity of nature—and there is no more to be said. But Kaurala of Kotlinde would have it there was a further distinction: "See," said he, placing my hand on his Adam's apple. "I am a true Vedda; where is my throat-knot?"

181 Veddas are an independent folk. They are no respecters of persons; and if you wish to know them, it does not do to stand on your dignity. Displease them, and they will not come near you; treat them kindly and they are your good friends. Childish and ingenuous to a date, they will address you on equal terms, and often show an embarrassing

5: Spittel D-5 (ca. 1920) 1945 AX5 Vedda AX5

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An ape for dinner. (Page 82)

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Alu-galge, a Vedda cave. (Page 84)

[facing p. 86]

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Veddas of Dambana. (Page 93)

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Veddas of Dambana. (Page 93)

[FACING p. 94]

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The finest Vedda we saw in Bintenne. (Page 95)

[facing p. 95]

18: Kleiweg de Zwaan E-5 (1906-1910) 1925 OB1 Indonesia
Vedda AX5

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Fig. 14. Vedda of the Nilgala Region (Ceylon)

Photo Fr. Sarasin.

18: Kleiweg de Zwaan E-5 (1906-1910) 1925 OB1 Indonesia
Vedda AX5
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Fig. 15. Vedda Woman of the Nilgala Region

Photo Fr. Sarasin.

18: Kleiweg de Zwaan E-5 (1906-1910) 1925 OB1 Indonesia
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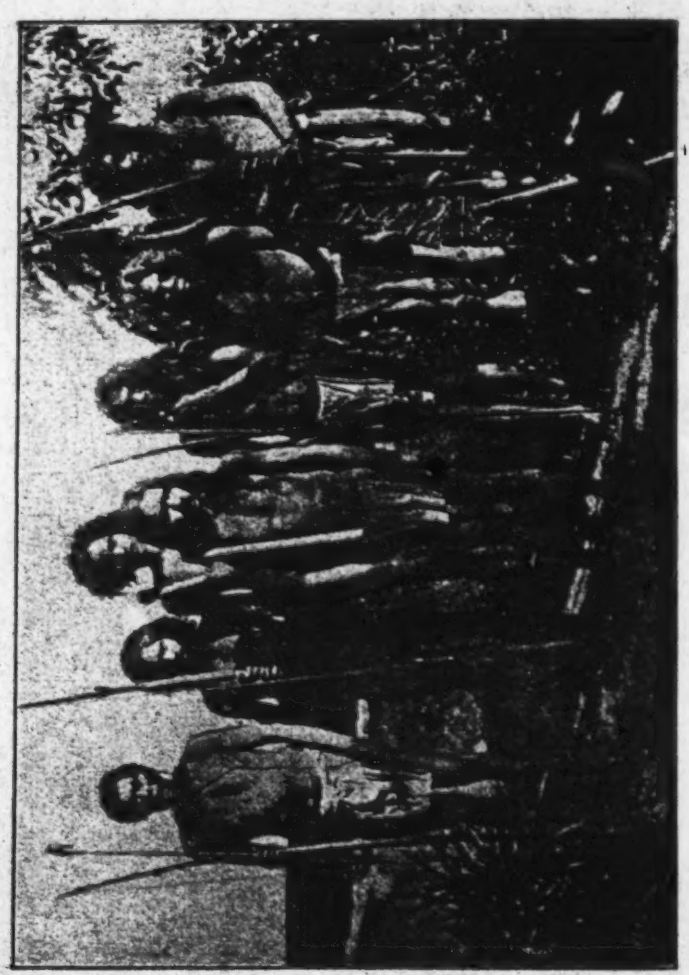

Photo R. Martin.

Fig. 16. Veddas from the Nilgala District (Ceylon)

Vedda AX5
Greater India AQ1

Characteristic physical postures of the Veddas are: V 142
relatively very long and also thin arms, whereas their lower extremities are also fairly long. The color of their skin varies between brown and dark brown; the women are generally of a lighter color than the men. Their eyes are dark brown or black-brown; their hair is wavy, dark and coarse. Their beard growth is not heavy; it consists of wavy hair. The hair growth on the body is very sparse. Furthermore, they have a very long head with sometimes very marked supraorbital ridges. However, their face is broad and not very long, becoming suddenly very pointed toward the chin. Their flat nose bridge lies deep and recedes sharply under the forehead; the nose is fairly flat with broad nares. The lips are sometimes fairly thick, in other cases fairly thin. The mouth is not extremely wide and the jaw does not protrude (orthognathism).

They found that the capacity of the skull was very small. The cephalic index for the male skull was calculated to be 71.6 and 71.2 for the female skull. /109/ Therefore, the Veddas are to be considered a dolichocephalic people. (Figs. 14,15,16,17) V 141

According to Sarasin, it can be considered certain that there are peoples in India who are related to the Veddas of Ceylon. All those tribes can be considered to be remnants of a very old racial stratum which probably lived all over India in much earlier times. One should not identify them with the Dravidian population since they seem to represent the remnants of a pre-Dravidian population. V GI 144

Toala OG10
Vedda AX5
Mori-Laki OG7

The following table should prove that the body height of these tribes shows a great similarity to that of the Veddas: T V M 144

71	Vedda men	body height	157.6	centimeters
11	Toala "	"	157.55	"
4	Tomuna "	"	157.6	"
10	Tokea "	"	157.0	"
28	Vedda women	"	147.3	"
8	Toala "	"	147.7	"

T V 142

Although the skin color of the Toala tribes is somewhat lighter than that of the Veddas, it is indeed darker than of the surrounding peoples in Celebes, such as the Toradja and the Buginese. Furthermore, both the Vedda and the Toala have wavy hair; they have the same beard growth, nearly the same form of the face, the same shape of the nose /116/ and the same everted lips (Fig. 18).

T V [141]

Yet, there are also various differences between the Toala tribes and the Veddas. First of all, as already mentioned, there is the difference of head shape; the Veddas being dolichocephalic, whereas the Toala's skull structure lies between mesocephaly and brachycephaly. However, Sarasin does not believe that this discrepancy is of much importance, since the Veddas themselves show a great variety of skull structures while, among them too, mesocephaly was found to be not infrequent. This could perhaps be attributed to a free variability which would rather be the case with the Toala, who have been separated from the Veddas by such

Toala 0620
Vedda AX5
Sakai AN6

T V 142 far distances and such long periods of time and who, therefore, may have differentiated in certain respects.

There is another difference, viz., in the physical proportions. As we have seen, the Veddas are characterized by relatively long arms, whereas the Toala have relatively short upper extremities. It seems that the Toala's lower extremities, too, are shorter than those of the Veddas. On account of those differences of physical proportions, existing between Toala and Veddas, the former seem more closely related to the Senoi of the Malacca Peninsula, who have been measured by Rudolph Martin. /117/ He found that the average arm index of the Senoi is very similar to that of the Toala; however, the former are somewhat shorter than the Toala and Veddas.

T V 5 142 144

T 177 Undoubtedly, the Toala tribes of Celebes have lost much of their originality through Buginese influence; their language has become a Buginese dialect. Still, they show in many respects a similarity to the Veddas of Ceylon and, as we will see later, also to the Senoi of the Malay Peninsula. Until recently, also the Toala were cave dwellers. They have no metal or ceramic industries. They are strictly monogamous; their veracity has been praised, whereas thefts hardly ever occur.

T 171

T 342 582

T 174 [241] The present Toala are engaged in agriculture. However, the exploration of their (former) caves has proved that they were originally a people of hunters who also made a living by collecting various forest products. Nowadays, the Toala

18: Kleiweg De Zwaan E-5 (1906-1910) 1925 OBI Indonesia

Malaya AN2
Sakai AN6
Toala OG10
Vedda AX5

River, in Tschangat Gulugoa and Bungka in the central mountains, west of Tapah.

The Senoi III group inhabits the Ulu Kampar territory (where the Kampar River finds its source) and that of the Keru River in Western Perak.

A review of the data for these different tribes, broken down according to the occurrence of dolichocephaly, mesocephaly and brachycephaly, gives the following results:

Tribe	Dolicho-cephalic	Meso-cephalic	Brachy-cephalic
Blaisi	8%	25%	67%
Mantra	13%	74%	13%
Blanda	60%	30%	10%
Senoi from Ulu Kampar	56%	33%	11%
Senoi from the Tapah Mountains	12%	53%	35%
Semang	-	100%	-

As already mentioned before, the Senoi, like the Toala and Vedda, /129/ have wavy hair; however, it seems that the hair of the Senoi, as well as that of the Toala, is somewhat finer than that of the Veddas. The type of beard of the Senoi is also similar to that of both Veddas and Toala.

The skull of the Senoi is mesocephalic; Martin measured an average cephalic index of 78.5 among the pure-blooded Senoi. Annandale and Robinson (1) measured 14 Mai Darat,

1. Fasciculi Malayenses /A Bundle of Malay Papers/, London, 1903.

Sakai AN6
Toala OG10
Vedda AX5

S 141

who apparently can be regarded as representative of pure-blooded Senoi, and they found an average head index of 78.3. This index comes very near to that of the Toala, although theirs is still somewhat higher.

S T 141

Dolichocephalic and mesocephalic forms of the skull occur more with the Senoi than with the Toala, which is proved by the following table:

Tribes	Dolicho-cephaly	Meso-cephaly	Brachy-cephaly
Senoi men of Ulu Kampar	56.0%	33.0%	11.0%
Senoi men of Tapah Mountains	12.0%	53.0%	35.0%
Toala men	19.2%	15.4%	65.4%

S T V 142

/130/ Brachycephaly, then, is more prominent among the Toala than among the Senoi; as regards skull structure, we should place the Senoi between the Toala and Veddas.

The supraorbital ridges and glabella seem to be less prominent with the Senoi than with the Toala and certainly less when compared with the Vedda.

The shape of the face of the Senoi, however, is very similar to that of the other two racial groups and this can also be said of the shape of their nose and mouth. The chin is somewhat receding, which is also the case with the Veddas and Toala.

S T V 144

From these observations, it seems justified to conclude that the Veddas, Toala and Senoi together represent a wavy-haired, aboriginal population, although it seems that the